W 153
1

TO ALL PARENTS OF CHILDREN

Upon the Face of the whole

EARTH.

That your Children you may the better train up in the right way that they should go therein, something of the true way it self is discovered, That iniquity may not be received by tradition from Parents to Children, and so from one Generation to another, but that your Children may come to Christ, and be Children of God, and so be a comfort unto you: Therefore is this sent among you every where in love to your Children and you.

Written by *Humphrey Smith*, of the Society of Friends.

The Second *Edition*.

LONDON Printed in the year 1667

TO ALL

PARENTS

OF

CHILDREN

Upon the Face of the whole

EARTH.

That your Children you may the better train up in the right way that they should go therein, something of the true way it self is discovered, That Iniquity may not be received by tradition from Parents to Children, and so from one Generation to another, but that your Children may come to Christ, and be Children of God, and be a comfort unto you: Therein [illegible] among you every where [illegible] your Children and you.

BRITISH MUSEUM

Written by Humphrey Smith.

The Second Edition.

LONDON Printed in the year 1667

To all Parents of Children upon the Face of the whole Earth.

FRom the Bowels of Gods infinite Love unto a tender seed of him not known nor brought forth in tender Babes, am moved to you to write; that your Children you provoke not to wrath, nor draw forth their minds into unrighteousnes; neither be ye examples of rathness, nor frowardness, neither teach ye them that when they are little, (to please your vain minds) which you must chastise them afterwards to leave again; neither teach ye them to be proud, by drawing forth their minds to look at fooliſh toyes, which you in the tranſgreſſion have put upon them, in any manner of dreſſing, which is needleſs; for this know, that in ſo doing you bring them from being ſuch, of whom the Kingdom of God doth conſiſt, to be Children

of the Devil, who is the father of pride, which many harmeless Children would not come unto, were they not trained into it, by such as are in pride already: Neither teach ye them to strike in the least, nor provoke them to have any delight to see striking; for thereby afterwards they come to strike one another, and hurt one another, and so you teach your own Children to be unnatural one to another, and you unnatural to them in teaching them to strike one another; and then when they are a little grown up, to strike and beat them for striking one another, the which you taught them: Neither teach ye them to speak wicked words, nor many words, for in the multitude of words there wants not sin: Neither teach them to call names in the least, nor any such thing, as you will answer it for their souls, in the great and terrible day of the Lord, *for in these things is greater weight then many thousands are aware of*: And for want of taking heed of these things, in the true fear of God, Children have grown up in *these* & the like things, to be a great greif unto their Parents, of whom they learned it; And some beat their Parents, being taught thereunto when they were little, and so trained up out of the fear of the Lord; *and by this wicked-*

ness received by tradition, and nurſed up from one Generation to another, that Nations are overſpread with ſin and iniquity, and Towns and Countries are filled with all abominations, whereby the Lord of Heaven and Earth is grieved.

Therefore of theſe things be ye all warned, for this do I know, that *in many tender Babes and young Children*, there is a meek, innocent, harmleſs principle from God, who willeth not the death of any; and they have a light from Chriſt, that lighteth every man that cometh into the world; which light is in them: And he ſaid, *Suffer little children to come unto me, & forbid them not, for of ſuch is the Kingdom of God*, who come unto him that is meek and low in the heart, therefore you ſhould ſuffer them, to keep unto, and come unto that which is meek and low in the heart; *For that which may be known of God is manifeſt in them*: And Chriſt the light had a love to *little Children*; and ſaid, *He that will enter the Kingdom of God, muſt become as a little Child*: Therefore woe be to you if you teach, and cauſe ſuch to become the children of the Devil, by following your deviſed fables, and evil examples, and wrong guidance in your own rebellious wills; For behold and look upon

young Children, and see how innocent and lamb-like they look; and consider if every thing were not good as God made it; And how much more, if they were brought forth in the Covenant of God, and wherein have they delight in pride or any coveteousness, or any manner of cruelty; and is it not better for their souls, if you let them keep in that state, and so to suffer them to come to Christ, who saveth from sin, and his power keepeth out of sin, and his light in the Conscience condemneth for sin where it is, and he cometh to destroy the works of the Devil: Therefore you should consider, that you are far from Christ, if you teach such the works of the Devil, that never knew it; and teach Children to enter into sin, which separateth them, and you from God, and keep you forever from salvation, unless you come through judgment out of it again, which many come short of, and most attain not unto, *for few there be that enter in at the straight gate.*

And that you may the more consider my words, and come into moderation and the wisdom of God, in these & all other things, to walk exemplary before your Children, and to be to them patterns of gravity, meekness, and sobriety; therefore shall I set before your eyes, some plain and simple truths

of

of my experience when I was a Child.

First, as concerning tenderness, my heart was much affected therewith, and tears was as my meat and drink night and day; And often was my heart refreshed with love from God, when I came unto that, which came from Christ *the man of sorrows, who said, come unto me; and suffer little children to come unto me*; but many despised my tears, and villified my mournful state, not knowing, as they said, what the matter was with me; and much provocation was used to get me out of that condion, and as I grew up, to hurry me into the earth, which brought much disturbance upon my foolish despised state, that fear and terror then entred upon me, and gastly dreams in the night, and sometimes strange visions, in which I should cry out, and speak aloud, to the raising of all in the house, who with all the means they used, could not get me out of it, which even astonished the Parents with fear, which things I well remember; and by the violent, fierce, wrathful nature, that ruled in others, was my quietness disturbed, which begat wrath and anger in me again towards them, which may be awarning to you; yet something of God in me was not wholly overcome: And the first words, ac-

cording to Scripture, that pierc'd my heart, and remained with me, was, *He hath filled the hungry with good things, and the rich he hath sent empty away.*

The which words remained as a thing printed and sealed in my heart, from the pure love of God, and my meditations of him, and his love, was exceeding prevailent upon my little tender heart, being a Child, and so much the greater was my grief, when by the earthly mindedness, and wrathful hasty nature in Parents, and others, I was even forced out of it, and so provoked to wrath, grief, and discontent; *And not suffered to come, nor keep to Christ, who saith, I am the Light,* which I felt meek, and low in the heart; therefore was my trouble great many times, and wrath and hastiness began to have entrance in me, the which being sensible of, and finding a love towards God to be much more precious then any thing of the world; and having a hope towards him, I do affirm That when *I* was a *little Child, I* should & did often pray to *God* (believing there was a *God*, though *I* knew him not) even earnestly did I pray with tears, and my heart was opened with his love, to whom also I should make my complaint in secret sometimes upon my knees, when I could get into such a plac,a

place, that none could see me, nor at all come to know it: And sometimes as I went along the way, when it come into my heart, then should I even as it were beg and cry with many tears, and had boldness towards God, as towards a familiar friend, though much in submission & fear, as one unworthy, because I had sinned against him: And for these things I had no creature to be my example, nor to learn it of, & not knowing nor hearing of any that did the like, I durst not let any know of it, nor wherefore I did so often weep, when they did see me, for I saw none but despised that condition, and were unsensible of my state,

And so having not any that was sensible of that tender principle of God in me, to cherish that, or be a help to me in it, but all as I grew up, to nurse up the evil earthly thing that was begotten in me, as I said before, by that nature my leaders were in; and as I grew in years, so that was apt to grow in me, my natural father being more eager then most men, in labouring and caring for earthly things, that when I grew to the age of six or seven years and upwards, there was seldome one day in six, but he caused me to cry bitterly, and through provocation continually thereunto, the earth and darkness

get

got entrance in me more then before, and the tender principle of God in me was vailed from me, and so became in after years as *a child of wrath*, disobedient to God, as I have written in a book titled, *Man driven out into the Earth*, wherein is declared the dreadful indignation of God that after came upon me (because of that wicked nature which I was led into) before I came into this peace with God, which now I do enjoy with him for ever, whose name my Soul doth magnifie for evermore.

And this I do write to be an insample unto you, & a warning, that you may not bring your Children into the like alienation, torment, and condemnation as I was, and the more especially, because that few afterwards do return to God with all their hearts, and enter in at the straight gate. And this you may also consider, that this I write in plainness, and true love to you and your *children*, for the good of body and soul, that in the fear of the living God, you may train them up, so may you have comfort in them at the last, and they may grow up in the wisdom of God, to rule over such outward earthly things, as the Lord or you may commit into their hands; for this you may or should know, that such as truly fear God will do no

evil,

evil, nor waſt the Creatures upon their luſt; and if you teach them to waſt the Creatures of *God* in pride, luſt, vanity, and needleſs things when they are young, how can you expect, but they will abuſe, ſpend, and waſt your eſtate when they are grown up; and ſome have beeen bred up ſo high in pride, that when they have wanted to maintain that, and other wickedneſs, they have robb'd and ſtole to maintain it, and at laſt with ſhame come to untimely ends; and many things might be named which with the light you may alſo ſee and know that theſe things are of great concernment both for body and ſoul, and for your good and your *Children*.

Therefore that it may go well with them and you, and that *God* may do them good at the latter end, let all your Children every where be trained up *in the way that they ſhould go, which way is Chriſt*, and he ſaith, *I am the Light*, and the Light in them will let them ſee, that they ſhould not lie, nor ſpeak wicked words, nor do any violence one to another; and ſo you are to train up your Children in the light, for the light is the way in which they may come to know *God*, and hear his voice, for *God* ſpeaks by him that is the Light: And *God* called *Samuel* being yet a Child, and *Ely* bid the Child

anſwer

anſwer the call of the Lord, And the Child, who anſwered the call of the Lord, reproved old *Ely* the Prieſt, for that Prieſts ſons were ſons of *Belial*, and knew not God, and them ſons of his were the firſt Prieſts that ever took Tithes by force, and they and their father came to an untimely death, under the judgements of God, which is alſo to follow upon all them Preſts that take Tithes by force: And certainly when I was a Child the Light of Chriſt in me did let me ſee the abominations of the Prieſts practices, and did ſpeak againſt their way of ſprinkling Infants, and ſaid I ſhould never ſtand as a God-father for any (nor never did) whereat a man ſwore at me, and ſaid, it was pitty any one did it for me, but I ſaid, I mattered not if thy had never done it, for I was never the better, though I had never heard any one ſpeak againſt the things, nor did not until many years after; and ſo that which is now my guide is the ſame which was in the beginning before the ſin, *and no other foundation* I never knew, neicher can another *foundation* be laid in any, then that which is already laid, which is *Chriſt within the hope of glory*; and he ſaith, *I am the Light, come unto me*, and *ſuffer little children to come unto me, for the Kingdom of God is of ſuch*, as

comes

comes to him meek and low in the heart, who saveth from sin: and certainly I never knew the Kingdome of righteousness and peace, until I became again as I was, when I was a little Child; And how hard it is to come again into that simple innocent state, when degenerated from it, let Gods Witness in the Conscience answer. Therefore is this written, that you may not shut up the Kingdome of Heaven from your *Children.*

Secondly, Take heed how you cause or suffer your Children to babble many vain words with their tongues, with a delight to hear them prattle when there is no need, for thereby afterward the tongue becomes an unruly member, *set on fire of hell*, Jam. 3. 6. as I have found and born the fierce indignation of the Lord for; and many *little Children* would not come to speak so many vain words, and evil words, which *corrupts the good manners*, if they were not much provoked thereunto; and seeing people delight to hear them speak the most crafty words, which are from the subtilty of the Serpent; and many send their Children abroad among other wild people, or persons, to have them learn subtilty, and craft, to speak their words from, and how to

be

be hardy, or too hard for others by subtil words, and lyes also, in buying and selling, and when they have learned it, say *they can live any where*, and that they can *shift for themselves, and live by their wits and forecast*, which is indeed oftentimes to deceive others; and yet there is such a plain, honest, simple Principle in some, that they can never be brought into such subtil words, nor into so many words as others, though they themselves have much indeavoured to attain it, but they have been more plain and simple, *and the Lord preserveth the simple*, *Psal.* 11. 6. and such sometimes could not defend their own cause, but were pleaded down when their cause was just, by others that had learned more of the Serpents subtilty, which the vengeance of God will one day come upon, when the Lord avengeth the cause of the oppressed.

And in this I have had also much experience, for when I was a Child I saw much into the vanity of needless words, and was very backward a long time in speaking, and in that, and some other things, much differing from other Children, and many thought I would have been a fool, as they call it, who despise *the foolishness of God*, and therefore oftentimes much means was used

used to cause me to speak, and many provocations long together, & yet not at all scarce make me speak one word; for I saw then it was needless, and could not ask one *how he did* when I saw he was well, nor answer that which was needless; and when I was a little grown up, and sent upon any small errand, I should deliver my message in very few words, that people thought I would be never like a man; and about ten years of age my father, in the flesh, would sometime send me to market, and it was long before he, and all others, could make me ask any more then the price he did allow me to sell at; or if he did not set me a certain price, then I should resolve of a price in the mind, according as I saw the market, and so I often sold with the cheapest, being loth to take too much, and therefore was often esteemed and called a *fool*, and a *dunce*; but it had been easier for me, if I had never been drawn out of that state, *when I was taught of God, to do unto others, as I would be done unto*, and was fearful to strike any one, but rather gave way to them that struck me, and so was by many of my equals abused, & it was hard for me to take away the life of any Creature, and pleaded much against it with my father and mother, when they commanded

manded me to do it, though it was but to kill a young Dog, or Cat, or the like, my life in me was grieved to do it, and much was I forced to *harden my heart* before I could do any such thing, though commanded by my parents, which may be a warning to all Parents, that they be not the cause of *the hardening of their Childrens hearts*, & then say of them, they are hardy lads, for that which *hardens the heart* separates from God who is love, and from Christ, who comes to save the life, and so *the Sacrifice of God* is not known, which is *in the broken heart*, but the Lord is with the humble and the broken hearted: And you should all take heed of provoking your Children to many words for *all flesh should be silent before the Lord*, and their words and yours should be *seasoned with salt*, that they might minister grace to the hearers, for God sitteth in Heaven, unto whom an account must be given *for every idle word*; and according to every word that a man shall speak shall he be judged. Therefore let the fear and dread of the Lord God be before your eyes, that you bring not your Children into the *Condemnation*, by speaking more than *yea, or nay*, or plain simple truth in few words, least the Lord God of Heaven and

Earth

Earth require it of you, in the day of his fierce wrath, when you will not be able to *answer him one of a thousand*, and least you bring your tender simple Babes, to be Children of the Devill, and then it be not in your power to bring them back out of that state again, but they die in their sins, upon whom the wrath of God abideth.

Therefore as you love and tender their good, both of soul and body, see that you keep; and in all things bring them to Gods Witness in them, and that wil judge, and reprove them for any evill they have done, and will keep them more out of all evil, then you by any other reproof can do, and will answer your chastizing for any evill to be just, when done in the true moderation, not exceeding the offence committed, nor proceeding from the least motion of the wrathfull nature in you (mark that.)

Thirdly, take heed of provoking your Children to unquietness, neither disturbe them of being quiet, for many are not content to see them sober and quiet, but are provoking them to lightness, and vain pleasure, when they would be sober like

Lambs, for it's written, *in quietness and rest shall ye be saved*, Isaiah 30. 13. *And study to be quiet*, 1. Thess. 4. 11. *And commune with your own hearts and be still*, *Psal.* 4. 4. For when I was a Child I did often sit and stand quiet long together, pondering many things in my mind, and as I grew up all along *that thing* remained with me, that for an hour, or some hours, if I were not disturbed, I should sit quiet, either waiting on the Lord for counsel, or searching which motion in me to be guided by; And when I have been riding along the way, when I have found the right thing in me did not lead me, I have turned back and not rode that journey, and my silent sitting like a fool, my father hath often called studying, and hath often sharply reproved me for it, saying, by way of *reproach*, I would sure study to be *some great Preacher or another*; and my mother hath come to me, it's like hundreds of times, both when I was a Child, and a Man, and in her pitty hath laid hands on me, and bid me *should not sit studying so, for surely I would make my self a fool*, not knowing what my condition was; And being so usually disturbed,

and

and grieved, sometimes on first dayes, or when I could, I should get into some Wood, or place so private, that none should find me, and there wait in quietness three or four houres, and sometimes the Love of God would break through me, and his *Word* would make my *heart soft*, and I felt the same then which now is my life; and now I know, that those that *wait on the Lord renew their strength*, and though it is written, the *Lord was weary of the peoples sacrifices, and with their words*, *Mal.* 2. 17. Yet it was never written in Scripture, that the Lord was weary of those that *waited* upon him; Therefore you should suffer your Children to wait upon God (or at leastwise to be quiet) and that which may be known of God is manifest in them, *Rom.* 1. 19. and the Lord hath not left himself without a Witness in every Conscience, and it is *Christ that is given for a Witness*, Isaiah 55. 4. and his light shineth in their hearts, who saith, *come to me, and learn of me*, for he is the Shepherd and Bishop of the soul, who teacheth all to profit, *Isaiah* 48. 17. *And is that true Prophet, which who so hears not, the soul is cut off*; and certainly

my soul was cut off from the *Life*, when I was forced from hearing his voice in me, that is *a man of sorrows, and as a Lamb dumbe*; therefore take heed of provoking your Children to hearken to a stranger, or another Teacher then he that is a *living Minister within the vail*, *and the vail is over the heart*, where I have found that *Instructor that shall never be removed*, but all Teachers without may be removed, and Priests and men may die, *but this abides a Priest for ever, being made by the power of an endless life*, Heb. 7.

And so now all such as come to know something of God in them, they also come to sit in silence, and quietness, to receive instructions from God, which is no new thing invented by the will of man or learned one from another, but is the same with that which guided the Prophets, and was in my heart from God of a Child, and I do affirm in the presence of the Lord God, *that I had never returned out of that degenerate state* which I was hurried into, from the measure of the breath of life in me, *if I had not waited in, and been obedient unto the light of Christ, which was in me of a Child*; and

you may all mind, that all along there hath been ſomething in you, which in ſecret did reprove you for ſins, and will let you ſee the ſins of your youth, or childhood, and that is the light of Chriſt, the Son of God, *who ſo loved the world, that he gave his Son a light into the world; and the world is ſet in the heart*, Eccleſ. 3. 11. that all men through him might believe, and be ſaved from wrath to come; and that is it that is given for a Witneſs, and the Witneſs is alſo in the Conſcience of a Child, which will teſtifie againſt it after it hath done evil, and the countenance will fall like *Cain*, but before they have done evil they are not aſhamed, as *Adam* being innocent; and if they be falſly accuſed of an evil they have not done, they will have boldneſs therein, and the Witneſs in them will juſtifie them; and the Witneſs is given of God to be a leader, *Iſaiah* 54. 4. and a Captain, *Heb.* 2. 10. and a Saviour, *Matth.* 1. 21. and the Lord in the midſt is mighty to ſave, *Hoſea* 11. 9. and this is freely given to every one without money, and without price, ſo that there is neither *Jew* nor *Greek*, *Barbarian* nor *Scythian*, bond nor free, but Chriſt is all, and in all,

and he is call:d *a Witneſs*, and the light of the Gentiles; and he ſaith, I am the light, believe in the light, and God is light, who is above all, and through all, and in all, *Epheſ.* 4. 6. and he hath placed a ſufficient meaſure in every one, *Pſal.* 46. 5. *Heb.* 8. 10. 11. which was my Teacher when I knew no other, and before I knew what it was, and is my Teacher now, and is the ſame as ever it was, and *doth not change*; and this is that which comes from God, and is not put in them by man nor humane learning, but men by their eloquent ſpeeches and vain deceit may lead them forth from that *in them*, and ſo break the Command of Chriſt, who ſaid, *goe not forth*, *Matth.* 24. 25. and then when they are lead *forth* after *Loe here*, and *Loe there*, from the Rock, which is Chriſt, the light within, and from the ſure *foundation* which God hath laid, and no man can lay another, though they deſpiſe this, and reject, and refuſe this precious Corner-ſtone, which is the light that ſhineth in the heart to give the knowledge of God, from the which being led by the ſubtilty of mans fallen wiſdom, then are they lyable to follow any deviſed fables, and imaginations,

and

and sects, and opinions, and to be scattered upon every dry, barren, and dark mountain, as the Lord knoweth I was long, not knowing where to find rest, having been hurried from, and led out from my true guide, from and by the which at first I could pray with the spirit, as in measure the spirit that was within helped my infirmity, with sighs and tears, which being led out from, and the tender motions of it quenched, then after I grew up was taught to say prayers, and some prayers that others learned out of Books, and this they laid upon me to say every night, but I found that was just *as drie heath instead of a honey-combe before.*

And so being led on in a form, and to look after things, and Teachers without, the Light within became darkned, and my understanding of the Son of Gods love, shed abroad in my heart, which sometimes being sensible of, I began very young to look after Priests and Sermons, and thought to have found the true *thing* again there; but as true as the Lord God of Heaven and Earth liveth, *they did me more harm then all the rest*, and led me farther from my Teacher, and from the sence of the feel-

ing after God, *Acts* 17. 27. to find him neer me then ever, and withall begot in me abundance of the Serpents subtilty, and the more because I being sensible of a want in me, received their fair speeches with much eagerness, and earnest desires, believing them that that was the way to peace; so that I grew much into that knowledge *which puffeth up*, and did indeed *increase* my *sorrow*, and so by them was I deceived, *the Lord God knoweth I lye not*, but speak the truth in plainness, having not envy towards any of their persons; and this is the very truth of my heart, in the presence of the living God, that it was more harder for me to leave and deny, and know redemption out of that, which *I* learned from, and among the Priests, then to leave the fruits of all the sin that ever I by temptations did run into, and my witness herein will abide in me for ever.

Therefore let the Lord God be the Teacher of your *Children*, who hath given them life and being, and a better Teacher you cannot provide for them, nor direct them unto, and that which may be known of God is manifest in them, and let that lead them, and guide them in his fear; and

you

you are to ſet them underſtand, that they ſhould do and ſpeak juſtly, according to that Witneſs of God in them, which will let them ſee when ever they are tempted to ſpeak a lie, or ſay they have done ſuch a thing as you commanded them, and have not; and will let them ſee they ſhould be faithful and diligent unto you in all things, that are juſt in the ſight of God; and other things you ſhould not require of them, leaſt you grieve them, but examples of righteouſneſs ſhould you be in all your words and actions unto them, and if you are not able to ſet them to ſchoole to learn to read, yet they have *the light from Chriſt* in them already, and that *will ſhew them plainly of the Father*, and he that is the *light is the good old way*, in which the wayfaring men, though fooles, cannot erre.

And if you ſet them to ſchool never ſo long to read, and write, and with their learning to ſearch the Scriptures, which is good, yet they are to *come to Chriſt the light, that they may have life*, and they are to *learn of him, and follow him*, and ſo to learn Chriſt as to know him to be in them the hope of glory, and the *way* out

of

of sin, and unto the Father, his will in all things made manifest to obey, rather then man, that so it may go well with them, and that they may come to receive a blessing from God, and be a comfort to their Parents who fear him, and at last in Gods everlasting Covenant lie down with peace and rest.

AND all you young Children who are growing up into years of discretion, this you are to understand, that you have not made your selves, but were created by the Lord God of Heaven and Earth, who ruleth over all mankind, whose presence is every where, and filleth Heaven and Earth, and knoweth the secrets of all the hearts of the children of men, and sheweth unto man (both old and young) what is his thoughts, from whom the least evil cannot be hid, who is dreadful in holiness, and just in his judgements, and righteous in all his wayes, and his presence is near unto every one, and from his all-seeing eye can no one hide his deeds, and before him should you fear for ever, and

and learn in his fear to walk, which will keep you out of evil, and greive ye not his ſpirit, leaſt he refuſe to help you in your great diſtreſs, neither provoke the Lord againſt you by learning wickedneſs among the ſons of men, who are all aſtray from the lowly guidance of his Spirit, and ſo their works are evil, and their words unſavoury, and evil words they uſe, which doth corrupt the good manners, the which of them you ſhould not learn, but let your yea be yea, and your nay be nay, and ſo learn of Chriſt, that his Power he may miniſter unto you, and you by him come to be ſaved, that you may be Children of God, and taught of God and drawn by his Spirit unto Chriſt his Son, who ſaid, *I am the light*, of whom the Scriptures bears teſtimony, and in him the Scripture ſaith his life, and he is come who is the Light, that you might have life in your ſelves, and come to be Heires of the Promiſe of God by Regeneration, through the working of the Power of God, which worketh in the hearts of the Children of men to fit them for himſelf, a habitation of holineſs, that he may be glorified in his people.

And

And certainly you ought in the tenderneſs of your years to have a true fear before that God of Life which made you, who is an inviſible Spirit, as may be read in the holy Scriptures of Truth; and as you learn the fear of the Lord, who cometh to dwell in his people, he will by the direction and guidance of the light of his Son in your hearts, who is the Mediator, by whom the Law is handed forth, will he teach you your duty towards your neighbour, which is near unto you, and to honour your father and mother, and what honour is, as alſo your duty and obedience in the firſt place towards God, that his love might be towards you, and that your dayes might be prolonged, as alſo ſaith the Law, for who ſo groweth wicked and rebellious againſt the Light, the Lord ſuffereth not to live out half their dayes, *Job* 24. 13. For life comes from *God*, and he withdraws it at his pleaſure from them that obey him not, and when he taketh away their breath they die, and the breath of *God* was the life of the ſoul of man, and Chriſt ſaid he was the life, who is meek and lowly in heart, who ſaid, *Suffer little Children to come unto me*, and ſaid he, *I am the way*, and he cometh to

condemn

condemn ſin, and calleth to repentance, and his name is called, *the Word of God*, Rev. 19.13. and *the word is very nigh thee, even in thy heart*, Rom. 10. 8. And ſo that is the way that you all which are young ſhould go, and be trained up in, that when you are old you might not depart from it, *Prov.* 22. 6. ſo may you have peace with *God*, and his bleſſing to be with you alwayes, and be a comfort to your Parents, and all that truly fear the *Lord*.

Written by a Member of Chriſt whoſe love was to little Children, and ſo is mine, who am called

Humphrey Smith.

THE END.

BRITISH
15 MY 1906
MUSEUM